the Alliance Weekly

FEBRUARY 20, 1957

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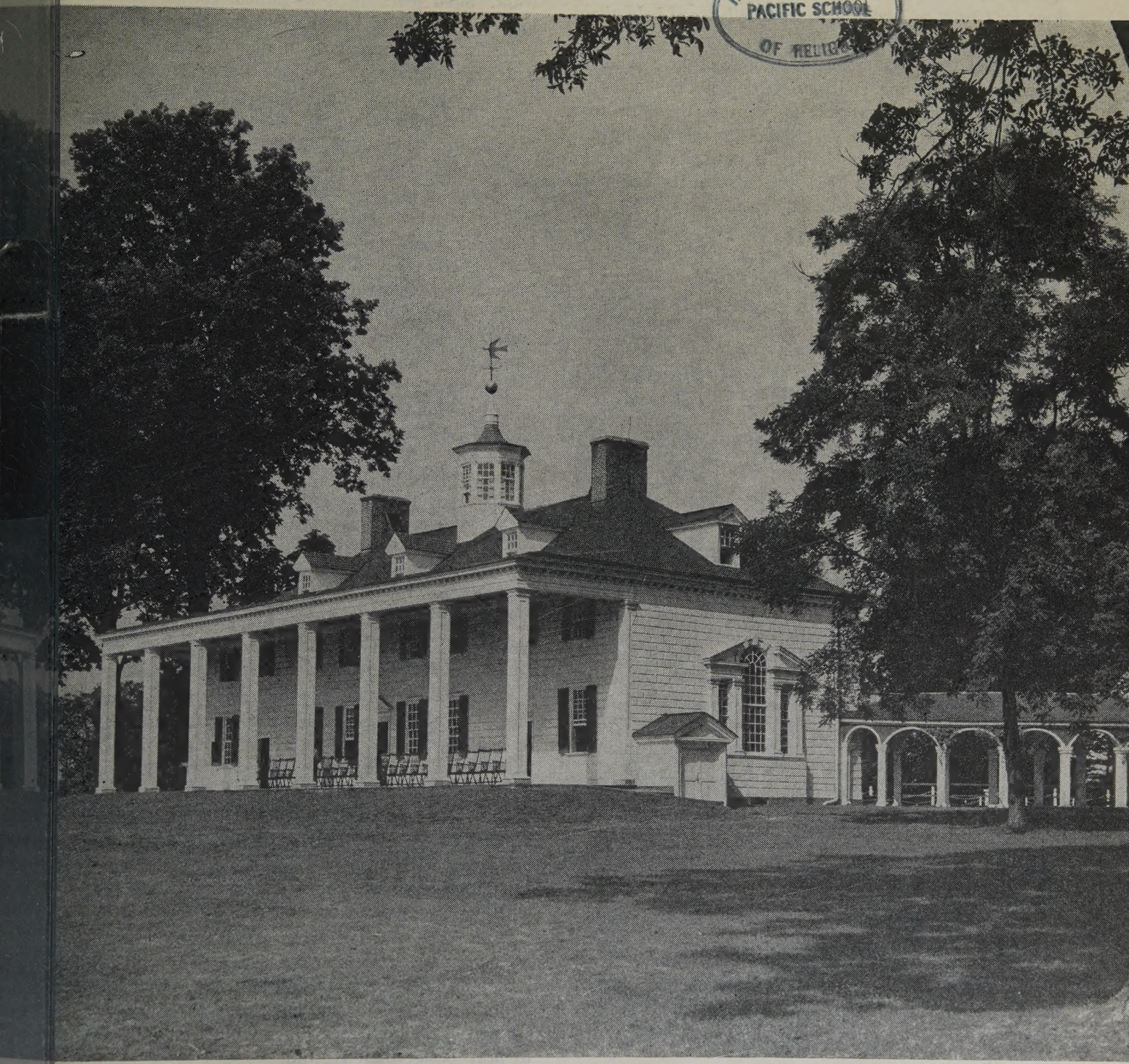

NCH

MOUNT VERNON, VA. (see page 4)

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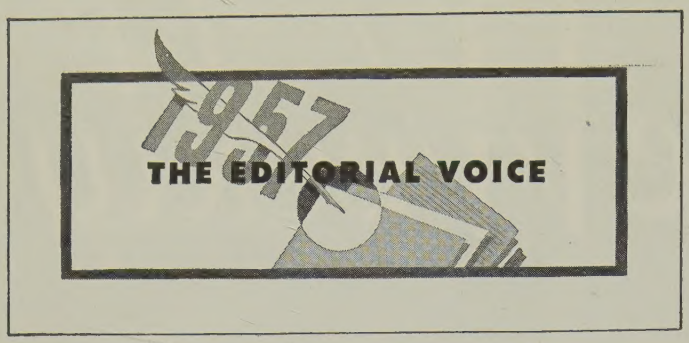

MORE QUESTIONS ANSWERED

QUESTION: *I am a Christian, but I do not feel as strong love for Christ as I know I should. What can I do about this?*

The fact that you mourn your lack of love is all in your favor. No one is likely to deplore the coldness of his heart unless there is some warmth there already. It takes love to desire love. There has scarcely been a Christian, however devout, who has not grieved because he loved Christ so little. This appears to be the one mark of saintliness that is almost universal.

Further, you must remember that your love for God is not primarily an emotion, but an act of the will. True Christian love is the love of willing, not the love of feeling, though it is likely to bring a great deal of joyous emotion along with it. Our Lord made the test of love to lie in obedience to His commandments (John 14:21-24). Feeling is a by-product of obedience. The order is (1) believing, (2) willing, (3) obeying, (4) feeling.

QUESTION: *My occupation is distasteful to me and God has not answered my prayer to have it changed. Can God be using it as a "thorn in my flesh" and refusing to hear my prayer for that reason?*

This is extremely doubtful. Paul's thorn was not his occupation, but something far more personal than that. God may be delaying the answer to your prayer because He knows that your trouble does not lie in your occupation, but in yourself.

It is a fallacy to believe that we are unhappy because of external circumstances, and that if we only get our circumstances straightened out we will become happy automatically. I once heard a great preacher say, "You'll never be contented anywhere until you can be contented *anywhere,*" and I agree with him fully. Peace of heart is a gift from God to the man who has met certain spiritual terms. It has nothing to do with occupation or living conditions. "My peace I leave with you" was spoken to persons who were to know little else but trouble for the rest of their lives.

God usually changes our circumstances by changing us internally. Allow Him to lift you above your present occupation and He may lead you into a better one.

QUESTION: *In the light of the many promises to answer prayer how do you account for the Lord's refusal to hear Paul's prayer for deliverance from his thorn in the flesh?*

God never makes unconditional promises. King Herod made an unconditional promise to his stepdaughter, Salome, and was compelled to fulfill it, though to do so cost him bitter remorse and forced him to commit a murder.

God, being sovereign (i.e., free to do what He wills to do), does not put Himself at the disposal of His creatures by making promises with no conditions attached. He never gets into a position where He must answer prayer against His will. Certain extremists, to encourage faith, teach that God has made a unilateral covenant from which He cannot escape, and all we need to do is to believe to assure our getting anything we want. Such teaching is in radical contradiction to the letter as well as to the spirit of the Holy Scriptures.

Paul's thorn presents a tough problem for the Bible teacher; but if we do not know what it means we may at least know what it does not mean; and it does not mean that in refusing to remove the thorn in answer to prayer God became guilty of a breach of promise. "Let God be true, but every man a liar." "Shall not the Judge of all the earth do right?"

God answered Paul's prayer by granting him grace instead of deliverance, and Paul was well content. Isn't it odd that the apostle who was directly and intimately concerned in the matter should be so very happy about the whole thing and we who are not in any way affected should be the ones to complain about it!

QUESTION: *When we end our prayer "Thy will be done," and do not know God's will, have we not destroyed faith and confidence that our prayer will be answered?*

If we do not know God's will about a request how can we possibly have confidence that the request will be granted? Confidence under such conditions would be sheer presumption. On the other hand, when He has made His will plain to us, why should we fear to say "Thy will be done"? The only valid prayer is that made in the will of God, either to know that will or because we know it. Until we know it we do well to cover our ignorance with the blanket of meek submission.

True prayer is not an effort to persuade God to do our will; it is rather an effort to move into the powerful will of God so as to be swept along by it. The man who loves and understands the will of God will not want anything outside of it.

Our hesitancy to add "Thy will be done" to our prayers could arise from an honest fear lest we make the words a hiding place for unbelief; or it could reveal an unconscious determination to get what we want whether God wills it or not.

When I hear a preacher condemn the practice of ending our prayers with the words "Thy will be done" I have an uneasy feeling that he may be unintentionally upbraiding the One who once used those words in the Garden of Gethsemane. For myself, I have no ambition to pray better than He did.

Faith in Prayer

By AUSTIN PHELPS

AN intrepid faith in prayer will always give it unction. Let the faith of apostles in the reality of prayer as a power with God take possession of a regenerate heart, and it is inconceivable that prayer should be to that heart a lifeless duty. The joy of hope, at least, will vitalize the duty. The prospect of gaining an object will always affect thus the expression of intense desire.

The feeling which will become spontaneous with a Christian, under the influence of such a trust, is this: I come to my devotions this morning on an errand of real life. This is no romance and no farce. I do not come here to go through a form of words. I have no hopeless desires to express. I have an object to gain. I have an end to accomplish. This is a *business* in which I am about to engage. An astronomer does not turn his telescope to the skies with a more reasonable hope of penetrating those distant heavens than I have of reaching the mind of God by lifting up my heart at the throne of grace. This is the privilege of my calling of God in Christ Jesus. Even my faltering voice is now to be heard in heaven, and it is to put forth a power there, the results of which only God can know and only eternity can develop. Therefore, O Lord! Thy servant findeth it in his heart to pray this prayer unto Thee."

"Good prayers," says on old English divine, "never come weeping home. I am sure I shall receive either what I ask for or what I should ask." Such a habit of feeling as this will give to prayer that quality which Dr. Chalmers observed as being the characteristic of the prayers of Doddridge—that they had an intensely "businesslike" spirit.

Observe how thoroughly this spirit is infused into the scriptural representation of the interior working of prayer in the counsels of God respecting the prophet Daniel. The narrative is intelligible to a child; yet scarcely another passage in the Bible is so remarkable in its bearing upon the difficulties which our minds often generate out of the mystery of prayer. Almost the very mechanism of the plan of God, by which this invisible power enters into the execution of His decrees, is here laid open.

"Whiles I was speaking," the prophet says, "Gabriel, being caused to fly swiftly, touched me and said, O Daniel, at the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved." What greater vividness could be given to the reality of prayer, even to its occult operation upon the divine decrees? No sooner do the words of supplication pass out from the lips than the command is given to one of the presence-angels, "Go thou"; and he flies swiftly to the prostrate suppliant and touches him bodily and talks with him audibly and assures him that his desire is given to him. "I am come to thee, O man greatly beloved; I am commissioned to instruct and to strengthen thee. I was delayed in my journey to thee, else I had come more speedily to thy relief; for one and twenty days the prince of Persia withstood me; but Michael came to help me; the archangel is leagued with me to execute the response to thy cry. *I* must return to fight that prince of Persia who would have restrained me from thee; unto thee am I sent. From the first day that thou didst set thine heart to chasten thyself before thy God, thy words were heard, and I am come because of thy words. Again I say, O man greatly beloved, fear not: peace be unto thee, be strong, yea, be strong." Could any diagram of the working of prayer amidst the purposes of God give to it a more vivid reality in our conceptions than it receives from this little passage of dramatic narrative which you will find, in substance, in the ninth and tenth chapters of the prophecy of Daniel?

I have sometimes tried to conceive a panorama of the history of

Austin Phelps was a professor in Andover Theological Seminary in the middle 1800's. This article is taken from "The Still Hour," published in 1859.

one prayer. I have endeavored to follow it from its inception in a human mind, through its utterance by human lips; and in its flight up to the ear of Him who is its hearer because He has been also its inspirer; and on its journey around to the unnumbered points in the organism of His decrees which this feeble human voice reached and from which it entices a responsive vibration, because this also is a decree of as venerable antiquity as theirs; and in its return from those altitudes, with its golden train of blessings to which eternal counsels have paid tribute, at His bidding. I have endeavored to form some conception, thus, of the methods by which this omnipotence of the poor human speech gains its end, without a shock to the system of the universe, with not so much as a whit of change to the course of a leaf falling in the air. But how futile is the strain upon these puny faculties! How shadowy are the thoughts we get from any such attempt to *master* prayer! Do we not fall back with glad relief upon the magnitude of this *fact* of prayer, "beyond the stars heard" and answered through these ministries of angels?

Human art has not yet succeeded in extending the electric telegraph around one globe. The combined science and skill and wealth of the nations have failed thus to connect the two continents. But yonder is a child, whose lisping tongue is every day doing more than that. In God's administration of things, that child's morning prayer is a mightier reality than that. It sets in motion agencies more secret and more impalpable and yet conscious agencies, whose chief vocation, as far as we know it, is to minister at that child's bidding. "For I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven."

Could we appreciate prayer, think you, as such a reality, such a power, so genuine, so vital a thing in the working of the divine plan, so free from the trammel in its mystery, so much resembling the power of God *because* of its mystery, and yet could we find it to be in our own experience an insipid duty? ◆ ◆ ◆

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This Week's Cover

Built on a height overlooking the Potomac River, the famous home of George Washington is now a national shrine. The buildings and grounds as they are now seen were planned by Washington, and it was here he died in 1799.

Reserved to the point of sternness, Washington was a man of high Christian character. Some interesting glimpses of his personal devotion and piety are revealed in the article on page 8.

Council Meets in the Carolinas

After an absence of seventeen years, the General Council of The Christian and Missionary Alliance returns once again to the gracious hospitality of the Carolinas. This year Council will be held in Charlotte, the largest city of the Carolinas, from May 15 to 21. The city boasts of having more churches per capita than any other city in America.

Council sessions will be held at the First Baptist Church, which is in the downtown area and only one block from the headquarters hotel, the Barringer. There are a number of other hotels in downtown Charlotte which have splendid accommodations. Motels are within a few minutes' drive, and there are ample parking facilities at reasonable rates.

Among the speakers this year will be Dr. Sidlow Baxter, of Edinburgh, Scotland, and Dr. C. C. Warren, pastor of the First Baptist Church, of Charlotte. The opening service will be held in the First Baptist Church and Rev. C. A. Epperson, of Louisville, Kentucky, will bring the sermon. The public meetings on Thursday, Friday, Saturday and all day Sunday will be held in the Park Center Auditorium.

Delegates and friends who plan to attend are urged to send in requests for reservations early. Address letters to the pastor, Rev. H. P. Williams, P. O. Box 261, Charlotte, North Carolina.

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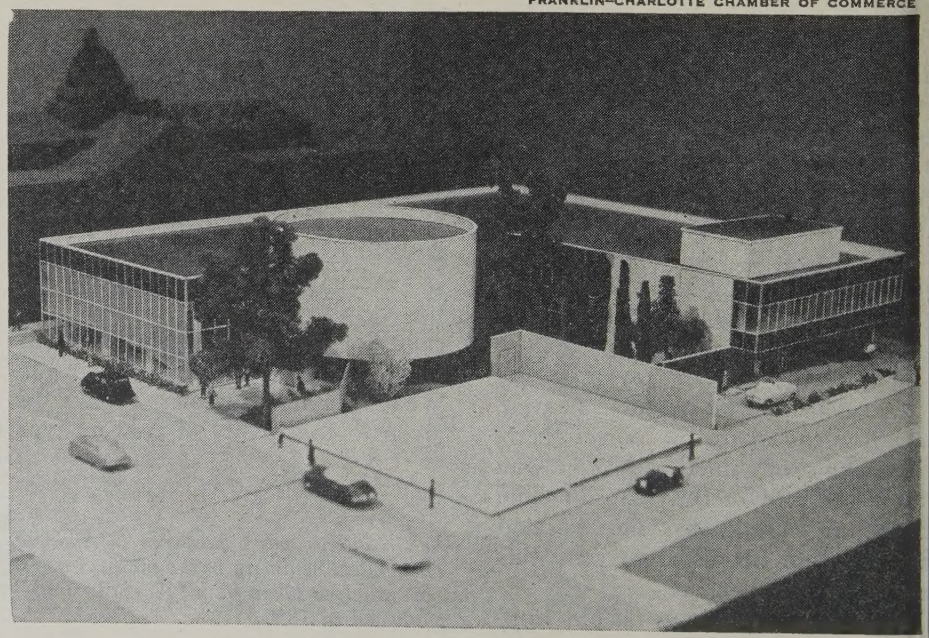


The Prospering Christian

"Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth" (3 JOHN 2).

By REV. WILLIAM R. MOCK

Mr. Mock is pastor of the Alliance church in Riverhead, Long Island, New York

THE beloved Gaius, to whom John addressed his good wishes, was prominent in the church. Gaius was not loved because he was prominent, but as the salutation to the letter declares, he was loved "in the truth." He was a true follower of Jesus Christ, a soldier of the cross, one who did not blush to speak the name of Jesus. All who strive to do the will of God are the "beloved" of God and should therefore be loved by all who love the truth.

John's wish or prayer reveals the will of God for the beloved Gaius and for all the beloved in the Lord. God's people probably do not receive one thousandth of all that God means for them to have, one thousandth of what has been purchased for them through Calvary. Many of God's people are living in spiritual famine, not realizing nor appropriating the bountiful supply that lies within the storehouse of God. This enormous supply rightfully belongs to the children of God, but it must be appropriated by faith. God desires that we possess that which is potentially ours through our relationship with the Saviour. John's prayer was that Gaius and most certainly all the beloved would prosper in the blessings which are theirs in Christ.

Would not the gospel of Christ reach beyond its present-day limits if more of God's people were prospering temporally as well as spiritually? Yet the blessings, spiritual, physical and temporal, all hinge upon their prospering in soul. The word "prosper" means to abound. Every child of God is made an heir of His and a joint-heir of all that God shares with His Son. All that is Christ's belongs also to the Christian.

Paul expressed this same thought in a letter to Christians in Ephesus. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ" (Eph. 1:3). In another letter he was even more explicit: "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (2 Cor. 8:9). A study of the context of this verse reveals that he referred not only to spiritual riches, but also to temporal supplies.

Gaius was apparently well to do, yet the most striking thing about this influential man is that he did not keep his money to himself but rather put it to good use in the Lord's work. His acts of stewardship came from a heart that loved God. He not only expressed his love to the Lord by lip worship, but also by doing His work. He spent and was spent for the sake of spreading the gospel. In keeping with his generous attitude of heart, Gaius was to be blessed with physical and material gain. This was John's prayer for him. As a man's soul prospers in direct obedience to the Lord, he receives untold blessings, blessings he never would have thought possible, but blessings that our almighty Heavenly Father earnestly desires to bestow upon His children. For "no good thing will he withhold from them that walk uprightly" (Psa. 84:11).

Perhaps Gaius had been ill and that was the reason John added "and be in health," an important part of his prayer for Gaius. The health of God's people is of much concern to our compassionate Father. So much so that He said to Israel in a time of extreme physical need, "I am the Lord that healeth thee" (Ex. 15:26). It is God who "healeth all thy diseases." It was Jesus who walked the shores of Galilee and the dusty roads of Samaria, having compassion upon the afflicted and healing "all that were sick." Surely our God is not less thoughtful of His people today. His promises remain the same. Jesus is the changeless One who stands ready to restore us in health.

It is not striking that John emphasized the matter of the soul that prospereth. His second epistle is one that condemns the departure from the truth. Then we note that he carries over this theme into the third epistle, rejoicing over those that "walk in truth." It is vitally important that the believer walk in the truth that God has revealed through Holy Scripture because in doing so his "soul prospereth." The soul that prospers is the one that comes under the blessing of this prayer. The blessing belongs to the children of God who "walk in truth." When we allow the Spirit of God to be our fullness and are obedient to His promptings, then and only then can we expect from God prosperity and health: the prosperity and health which comes only from God.

This is a vital truth which must be appropriated in order to be enjoyed. As God's people we should enjoy what God has made possible to us through such a supreme sacrifice as that of His only begotten Son, our Saviour, Jesus Christ. ◆ ◆ ◆

Mr. Kauffman

The Lost Soul

By REV. RUSSELL R. KAUFFMAN

Mr. Kauffman is the pastor of Hope Church, Indianapolis, Indiana, which in 1956 gave nearly $80,000 to missions

IN the Peruvian jungle nights many strange sounds are heard. But there is one sound especially that strikes terror to the uninitiated ear. It is frequently likened to the scream of a woman or child being subjected to indescribable torture, but the natives soon tell the startled and inquiring foreigner, "That sound comes from the 'Lost Soul.'" The "Lost Soul" is the name given to a bird that is quiet during the day but screams during the long, cruel jungle nights.

I wonder who first gave this name to the screaming bird. Had that native heard the cries of his brother or sister, his mother or father who perhaps one night had died without spiritual hope or light?

Some preachers have been so eloquent and portrayed hell with such vividness that people have been known to faint or to cry out to God for mercy before the speaker finished. Is the "Lost Soul" God's way of trying to capture our imagination? Could the screams of the "Lost Soul" hold any of the anguish, despair and torment of the voice that cried from Golgotha, "My God, my God, why hast thou forsaken me?"

Do any who read these pages week after week feel that God has forsaken the natives of Peru or the natives of any other land on the earth? I am sure in our doctrine we believe all men should have a reasonable chance to know Jesus Christ as Saviour, and yet doctrine and practice have not lived in the same house for so long that we must make some excuse for our apathy, if we bother to care at all.

But men need not go to the Peruvian jungles to hear the cry of the lost soul. There was one man who heard the cry in his cobbler's shop as he pored over his Bible and reddened his eyes with long studies of the map of the world he had drawn on the wall of his little shop. There on that map he inscribed data about the people and places he had never seen. And so careful was he about the facts that even to this day they are considered reliable. He talked about lost souls to all who would listen. He did personal work for the unreached as some do personal work for Jesus Christ. His message was that "the duty of Christians is to go everywhere, telling the glad tidings to all." That man was William Carey.

His zeal for Christ was recognized and in 1789 he became the pastor in Leicester, England. He was in good standing and climbing fast in his denomination when, in a meeting of pastors, he was called upon by the moderator to propose a subject for discussion. He hesitated but after being urged he proposed this question, "Whether the command given to the apostles to 'teach all nations' was not obligatory on all succeeding ministers to the end of the world."

The moderator called out, "Sit down, young man. You are a miserable enthusiast to ask such a question. When God wants to convert the world He can do it without your help, and at least nothing can be done until a second Pentecost brings the return of the miraculous gifts." But by 1791 William Carey, the Father of Modern Missions, had put his inquiry on paper and on October 2, 1792, twelve men with burning hearts met and formed the first missionary society.

The attitude of that moderator can be seen today even in our orthodox gatherings. We are polite, and during our convocations we gather from the ends of the country and listen to the voice of one who has heard the scream of the lost soul, but the Holy Ghost isn't in our hearts and the plea falls upon dry and dusty souls. The main idea is to get on with the preliminaries and let the main speaker display his eloquence. Instead of a follow-up with the Biblical basis for our responsibility as a missionary people we hear a carefully planned dissertation on some vital truth that pertains to nothing or no one. From there it is a quick rush to the best eating place, and the next day the vast majority would have to listen carefully to the minutes to find out which mission field got the spot commercial the night before. And how satisfied we are with our programs! I say again, the Holy Ghost is not in all of this. The Holy Spirit still cares and grieves over the screams of the lost soul and we had better become interested as well if we want the blessing of God to rest upon us.

(Continued on page 15)

DAVID R. ENLOW, Editor

AT HOME

President selected hymns sung preceding oath: President Eisenhower personally selected the hymns that were sung at the service in National Presbyterian Church on Sunday morning, January 20, which he and Mrs. Eisenhower attended shortly before he took the oath of office for his second term. The President's choices were "Our God, Our Help in Ages Past," "The Battle Hymn of the Republic" and "God of Our Life."

●

Seminary enrollment increased in 1956-57: Enrollment in theological seminaries and schools of religious education increased 2.3 per cent in the 1956-57 academic year, the U. S. Office of Education reported. There was, however, a decline of 5.5 per cent in the number of first-year students enrolling. Total enrollment in these schools during the 1956-57 year is 35,190, compared with 34,407 in the same institutions a year ago.

●

Congress gets proposal to aid American missionaries: American missionaries abroad would be given the privilege of buying at commissaries and post exchanges maintained by the U. S. Armed Forces under a bill sponsored by Rep. Philip J. Philbin (D.-Mass.). "Our missionaries are doing a tremendous job in many areas, according to reports brought home by our boys in the armed services," he said, "and I think we ought to do all we can to help them."

●

Pilot inspires airlines to put Bibles on planes: A Presbyterian deacon has inspired Trans World Airlines to put Bibles on the planes he pilots for them. Passenger reaction has been "very favorable," reports Capt. George C. Duvall, a pilot on the Chicago-Los Angeles run. Capt. Duvall is a deacon of Chicago's Fourth Presbyterian Church and a member of the board of managers of the Chicago Bible Society.

ABROAD

Soviet Zone church leaders act to meet plight: Soviet Zone leaders of the Evangelical Church in Germany (EKID) are resorting to drastic measures—including a cut in ministers' salaries—to thwart efforts by the Communist regime to paralyze the Church's work by undermining its financial resources. Some churches have already ordered a ten per cent reduction in the salaries of both pastors and church workers.

Anglican ordinations increased in 1956: Church of England statistics just published in London show that Anglican ordinations in 1956 numbered 481, a gain of 35 over the total of 446 in 1955. The figures did not include the number of active church members. However, they listed confirmations in 1955 (the latest figures available) at 162,848, a gain of 2,891 over the total of 159,957 in 1954.

●

Charges Chinese church an ally of Communist regime: A leading Australian Methodist clergyman charged at Sydney, Australia, that the Christian Church in Communist China, "or what is left of it," is now "so fully a party to the plans and politics of the government that it is actually an ally of that government. It is playing its role," declared Dr. Malcolm Mackay, minister of the Scottish Church in Sydney, "in subverting men and women from the true gospel of Jesus Christ. Its prophetic function is ended and Jesus Christ is not its king."

PEOPLE

Bryant named to world Baptist publications post: C. E. Bryant, public relations director of Baylor University, Waco, Tex., has been named director of publications of the Baptist World Alliance, Washington, D. C.

●

Warner Sallman named for Upper Room Award: Warner Sallman, Chicago artist internationally known for his paintings of religious subjects, has been named winner of the 1957 *Upper Room* Award for World Christian Fellowship. The award was announced by Dr. J. Manning Potts, editor of the *Upper Room*, Methodist bimonthly guide to daily devotions.

●

Southern Baptist heads Association of American Colleges: A Southern Baptist educator was elected president of the Association of American Colleges for the first time in its forty-two-year-old history. He is Dr. J. Ollie Edmunds, president of Stetson University, DeLand, Fla.

PEOPLE SAY

Metropolitan Anastasi, supreme head of the Russian Orthodox Church Outside Russia, told the people of the Soviet Union in a radio message that the Communists "rise in vain against Christ and His immortal gospel. Communism has not eliminated poverty and suffering from the earth," he told the Russians, "and it has not given people the blessings it has promised. Instead of bread it gives them a stone. Instead of freedom, it gives them agonizing slavery and impoverishment."

●

Dr. Culbert G. Rutenber, professor of the philosophy of religion at Eastern Baptist Theological Seminary: "Because the Communists have not understood the Christian concept of suffering love they have believed that they can hate their way to love, murder their way to brotherhood, lie their way to truth, war their way to peace."

WELDON B. BLACKFORD, Editor

Washington, a Man of Prayer

In the year 1774 Washington went to Williamsburg, Virginia, as a member of the House of Burgesses. The horizon of our country was then becoming dark with clouds, portraying the approach of war. The members of the House passed an order that the first day of June should be set apart as a day of fasting, humiliation and prayer. On that day the following brief entry is found in the diary kept by Washington: "June 1, Wednesday —Went to church and fasted all day."

The day after he became commander-in-chief of the American Army, an order was issued in which we find the following injunction: "The General requires and expects all officers and soldiers not engaged in actual duty to be punctual in attendance on divine service, to implore the blessings of heaven upon the means used for our safety and defense."

In the exalted office as President of the United States his conduct continued to be distinguished by the same uniform and punctual observance of religious duties which had always marked his life. After his retirement from the chair of state, he still continued the same in spirit and practice. It may be added, simply as evidence of his devotional habits, that he always said grace at the table.

An extract of a letter from a Baptist minister to the editor of the (Boston) *Christian Watchman* tells of an incident which occurred at a subsequent period of his life, January 13, 1832. "The meetinghouse belonging to the church just alluded to is in sight of the spot on which the American Army, under the command of General Washington, was encamped during his most severe winter. This we know was then called Valley Forge. You will recollect that a most interesting incident, in relation to the life of the great commander-in-chief, has been related as follows:

"While stationed here with the Army, he was frequently observed to visit a secluded grove. This excited the curiosity of a Mr. Potts, who watched his movements at one of these seasons of retirement until he observed that he was on his knees and engaged in prayer. Mr. Potts then returned and said to his family, 'Our cause is lost!' (he was with the Tories), assigning his reasons for his opinion."

It may be added that besides the individual named by the above writer having witnessed the private devotions of General Washington at Valley Forge, it is known that General Knox also was an accidental witness of the same, and was fully apprised that prayer was the object of the commander's frequent visits to the grove.

During his residence in Philadelphia as President of the United States, it was the habit of Washington, winter and summer, to retire to his study at a certain hour every night. He usually did so at nine o'clock, always having a lighted candle in his hand and closing the door carefully after him. A youthful member of his household whose room was near the study, observing this constant practice of Washington, had his thoughts excited in reference to the cause of so uniform a custom. Accordingly, on one occasion in the indulgence of juvenile curiosity, he looked into the room sometime after the President had gone in and to his surprise saw him on his knees at a small table, with a candle and open Bible thereon.—From *The Religious Opinions and Character of Washington,* by E. C. McGuire.

God grant that our AYFers may follow the glowing testimony of the illustrious Father of our country: that we shall set an example before our countrymen as those who are instant in prayer, in season and out of season.

Contest Corner

The AYF Program Contest, which started the first of this month and will continue through May 31, offers practical awards to churches whose programs are judged among the best sent into the national AYF office. Two 300-watt, air-cooled, 35 mm. slide projectors will be awarded to the fellowships whose programs rate in the first place division.

A choice of twenty-five youth hymnals or an A. B. Dick mimeoscope for layout of stencil work in mimeographing will be awarded the two churches whose programs rate in the second place division.

Ten beautiful laminated recognition plaques will be awarded the remaining churches whose programs rate among the top ten received during the contest period.

1957 AYF Guide

Bible Reading Plan for School Days

February 25–March 1

Monday .....Genesis 24:32-67
Tuesday .....Psalm 26
Wednesday .....Mark 1:35-45
Thursday .....Psalm 74
Friday .....Acts 14:1-18

Danis Welcome a New Missionary

By REV. TOM BOZEMAN

SINCE our arrival in the Baliem Valley I have gone with Rev. Lloyd Van Stone* on several trips. On those occasions we crossed the river and walked over the mountains to visit a number of Dani villages. Some of them had not been contacted before.

The people have shown every evidence of friendliness. The day I arrived a crowd had gathered at the airstrip by the time Mr. Ulrich could land the plane. The Danis have very keen ears and detect the plane's motors long before it is in sight. They had been told that a newcomer would be arriving and they were out to welcome me.

At first I scarcely knew what to make of their rather crude ways of getting acquainted. They never get over being amazed at our white skin and our clothes. Hair on our arms and legs excites laughter and they amuse themselves by testing it to see if it is real or if it can be pulled off. I'll not forget my initiation into the heart of New Guinea.

At present the friendliness of the people seems largely due to their desire for material things the missionaries bring to them. They like the gifts of salt, cowrie shells, axes, red cloth and the like. A few days before Elisa, the Kapauku Christian who was in the first landing party, returned to Enarotali to continue his studies in Bible school, one of the Danis said, "I don't like to see Elisa go because we then won't have any more salt, pig feasts, red cloth and other things he gives us." How we long for the day that the Danis will be friendly because the missionary has told them of Christ!

The name of Jesus has become familiar to the Danis of the area in which we live but they have no comprehension of the gospel. When any of us treats their wounds or sores we always pray for the patient. The expression on their faces after hearing us speak with our eyes shut and to no one they can see seems to indicate that they think we are mentally unbalanced. No words have been discovered in their language for expressing the message of salvation. But we believe the Holy Spirit can illuminate their hearts as we pray and as you pray. Our greatest desire is to bring the Danis to a sense of their sin and a recognition of Christ as their Saviour.

A few weeks ago we had the pleasure of a visit from Mr. Clarence Hall, one of the senior editors of *Reader's Digest.* Having made arrangements with the Foreign Department of The Christian and Missionary Alliance, he came into the Baliem Valley to secure added information for an article he is writing. (The article appears in the February *Reader's Digest.*)

E. W. ULRICH

The Danis are a likeable people. After we became accustomed to their having pig fat and soot smeared on their bodies and began to see them as fellow human beings we found it very easy to love them. Basically their greatest need is the same as the need of men in civilized lands. Many of their ways are charmingly simple. Not long ago a man requested me to go with him to a distant village where a man was very ill. On the way several other Danis met and walked with us, one on either side holding my hands. When I was ready to return, some of them cornered a well-fed pig and shouldered it to carry back to our camp as an expression of their appreciation.

Our hearts go out to them particularly in their sorrows. When any of the factions have had a battle, as they frequently do, we go at once to their villages to treat the wounded. Not long ago a war party from the division nearest us tried to make a sneak attack on their enemies. Under the cover of darkness they laid an ambush with the intention of catching someone going out to the gardens early the next morning, but they were discovered and their enemies surprised them, killing six of the party and wounding others.

As we hurried toward the village from which the war party had come,

The women in the Baliem Valley, New Guinea, were quite shy until the missionary ladies arrived. . . . This group is standing in the framework of the missionary house—diligently easing the smart of insect bites!

*Mr. Van Stone is now on furlough.

we passed the mother of one of the warriors. She was sitting by the trail waiting to hear news of the battle. Some of the warriors were behind us. When they told her that her son would not be coming back she began to scream. She was carrying a long stick which she raised overhead and broke in two. Then she beat herself with the two pieces of stick. She seemed to go completely out of control in her mourning. The men had to drag her back to the village. In some instances mourners will cover their bodies with mud from a pig wallow and wail for hours and even days.

Funerals are important occasions. Bodies of the six men who were killed in the recent battle were recovered and brought back to be burned on one pyre. In an attempt to show their sympathy the people bring gifts to the bereaved—pigs, shells or sweet potatoes.

Yearn over them with us that they will mourn for their sins and that peace will come to their hearts. When they experience the reconciliation with God which Christ has purchased with His blood the warring factions will lay down their spears. Then they will know the comfort of the everlasting arms. Prayer will be no longer a strange act to them for they will be born of God and will delight to talk with Him.

My New World Is East

By OLGA DONNELL, *Indonesia*

I have stepped from a world of familiarity into a strange "new" world. From the very outset it has made impressions upon me that will never be erased.

The door through which I entered into this "new" world was Alexandria, Egypt, where our freighter docked after a pleasant two weeks' voyage across the Atlantic. With mixed emotions and wonderment I crossed the threshold of this Bible land and drew to one side to watch a parade of life go by. Men, women and children—here they were living and moving in a world of more variety, individuality and contrast than my mind had ever conceived. Wealth and poverty rubbed shoulders, order competed with disorder, and the ancient gave evidence of yielding to the modern.

Those impressions lingered throughout the remainder of my southeasterly journey. Two days spent in Singapore gave further opportunity to become acquainted with this "new" world. Here I received a welcome and met with friendliness that attracted me as a magnet, unconsciously at first, but later with joyous realization. This consciousness was nurtured in various ways, but the greatest contribution to its growth was seeing, with one sweep of the eye, four and five persons of different nationalities living and moving together. When I reached Djakarta, I was convinced that life in this "new"world exceeded all my expectations.

Although the month of November marks the time of my arrival, yet the country looked like April in her springlike dress of green with bright-colored flowers adorning her hair. The eighty-mile journey from Djakarta to Bandung over winding mountain roads increased my realization of the beauty in this land to which God has called me. To the poets and the painters I should leave the task of describing it. Never before have I gazed upon such panoramas as unfolded before us on that ride. There were valleys of terraced rice paddies extending to hillsides clothed with green tea plants. Other hillsides, with their planted and unplanted areas, looked like brown and green patchwork quilts. Here and there against this background, profusions of flowers blazed with color. Towering above all of this stood purple mountain peaks wearing necklaces of white fluffy clouds.

Bandung itself is situated in the midst of scenic loveliness. I discovered that "as the mountains are round about Jerusalem" so are they "round about" Bandung. For this is a city nestled in the mountains.

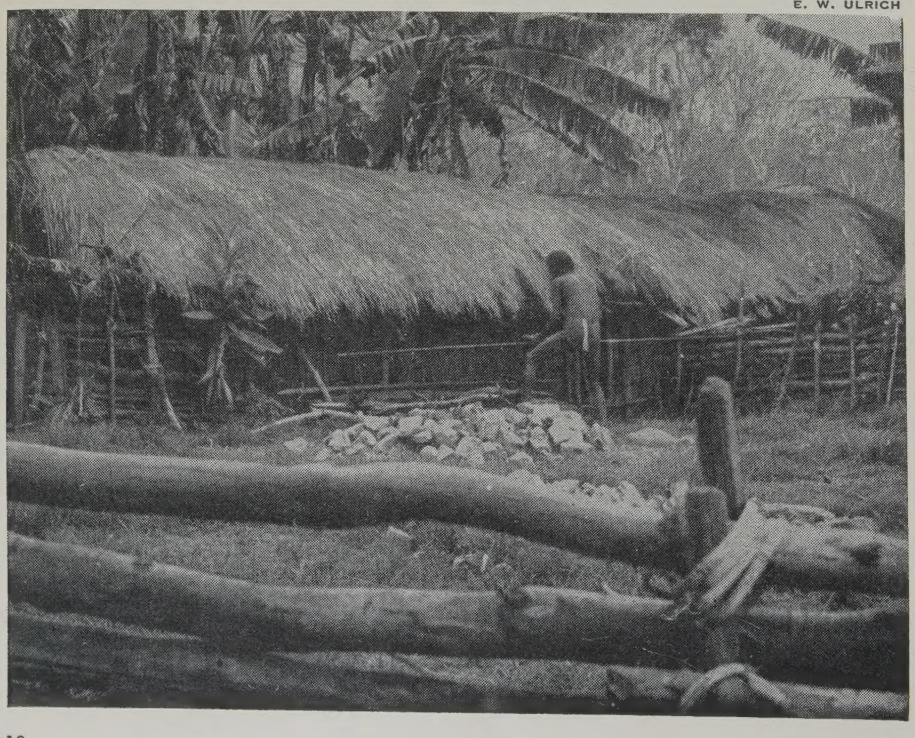
The beauty of nature in this place might easily cause me to forget where I am, but the inhabitants and their way of life are a constant reminder that this is the Eastern Hemisphere. I find myself moving among people of a most interesting race. They are attractive, pleasant, polite and patriotic.

From the window of the upper room at headquarters I have watched the movement of life to and fro. Here pass *tukang*, sellers of every conceivable type of merchandise from flowers to tin cans. How fascinating the rhythmic step with which they move while carrying their baskets! These hang suspended from the end of a wooden pole which rests on one shoulder. The modes of travel are varied and numerous. Amusing indeed was the sight of a brown-faced, barefoot boy

(Continued on page 15)

The Dani longhouse, home of the women and pigs; men live separately

E. W. ULRICH



THE ALLIANCE WEEKLY Subscription Campaign

The Alliance Weekly Subscription Campaign which was observed in Alliance churches October 21 to December 2, 1956, showed many interesting results. The Gospel Tabernacle, of Toledo, Ohio, climbed to the top with 974 subscriptions, about 200 of them received from the church's radio audience. The Alliance Tabernacle in Vancouver, B. C., Canada, showed the greatest increase. They received 467 subscriptions this year as against 174 in 1955. Grace Gospel Church, of Mansfield, Ohio, showed an increase of 209, bringing their total to 419.

Some of the smaller churches doubled or tripled their previous subscription totals. Among these are the Hazel Park Alliance Church in St. Paul, Minn., and the Alliance church of Indiana, Pa.

In this issue we publish the churches sending in sixty or more subscriptions. Other lists will follow.

All subscriptions sent in between this date and the end of the 1957 Campaign will be credited to a particular church *provided the church is identified at the time the subscriptions are sent in.* Those who renew their subscriptions during the intervening months may help increase the total of their local church by indicating this.

Toledo, Ohio, W. F. Bryan 974
Chicago, Ill., A. W. Tozer 917
Pittsburgh, Pa., K. C. Fraser 615
New York, N. Y., P. W. Reidhead, Jr. 540
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CLIFFORD E. HARROD, Reporter

News reports may be sent direct to Rev. C. E. Harrod, The Christian and Missionary Alliance Church, East and Lane Streets, Raleigh, N. C.

To the Fields

Rev. and Mrs. H. Robert Cowles and children, Rebecca, Deborah and Daniel, left Los Angeles by plane February 4, returning to the Philippines. They first went to the field in 1953 and were flown home on emergency furlough in July 1955 when Mr. Cowles and Debbie contracted polio. We praise the Lord they are sufficiently recovered to return to the field. Mr. and Mrs. Cowles are members of the Waverly, N. Y., Alliance church. Mr. Cowles has been assigned as business manager and treasurer of the Ebenezer Bible Institute in Zamboanga City.

A Missionary-hearted Lumberman

A brief news item in the daily papers for January 28 announced the death of a great friend of the Alliance Mission in the Philippines. Philip J. Watts was ambushed by bandits who fired on him while he was driving a jeep on his way to Ipil, Zamboanga, where his logging camp is located.

A letter from the field stated that Rev. R. M. Clemmer, who was with Mr. Watts, managed to keep the jeep going after the shooting until they were out of the danger area. Neither he nor the Filipino paymaster for the lumber camp were hit in the fusillade.

Near the close of the war Mr. Watts was with the American liberation forces which landed on Mindanao and fought their way across that island. He was attracted by the beautiful forests with their exquisite varieties of wood and determined to return and enter the lumber business. As soon as he could, he brought his family to the Islands, making his home there. But he had more in mind than converting trees into lumber. His heart had been drawn to the people of the Philippines and he longed to see them come to a saving knowledge of Christ.

From the first he took a keen interest in the work missionaries are doing and he has been a great encouragement to the national churches. The new campus for the Ebenezer Bible Institute, with its buildings which are now nearing completion, bears the mark of his generous aid and loving zeal. He loaned and sometimes operated personally the heavy machinery for grading driveways and landscaping the grounds.

Some of the Watts children attend the Alliance school for missionaries' children in Zamboanga City. The eldest is now in Hampden DuBose Academy in Florida. Both Mr. and Mrs. Watts were always welcome at the annual field conferences. Their interest in mission affairs was as keen as though they themselves were full-time missionaries.

World Missions Program

Nyack Missionary College will present the annual World Missions program in New York's Carnegie Hall on February 22. Because the event is a part of the Diamond Jubilee season, the 11:00 A.M. service will be supplemented by an academic convocation at 8:00 P.M.

Dr. Thomas Moseley will preside. Dr. Lee Olson, chairman of the Division of Sacred Music, will direct the orchestra and chorus, and Miss Geraldine Southern will lead the ladies' glee club. Four young men will present timely messages on current themes: Stanley Hardwick, "The Great Commission of Christianity"; Richard Pease, "The Competitive Forces Confronting Christianity"; Ronald Durkel, "The Conquests of Christianity," and Richard Broderson, "The Challenge to Christianity."

The evening convocation will be opened with an academic procession of the faculty, honored guests, the Department of Education and the school's Board of Trustees. The main speaker for the occasion will be Lt. Gen. William K. Harrison, Jr., U. S. Army Commanding General for the Carribean area.

Letters

A Better Hymnal Needed

I enjoy the WEEKLY very much; in fact I appreciate the Alliance movement in every way, except, perhaps, the hymnal. It could be improved, I believe. It omits many of our better hymns and contains a number of mediocre songs that lack beauty and spiritual depth. — ARTHUR MUMM, *Austin, Minn.*

Make the Lessons Simpler

As a regular subscriber to THE ALLIANCE WEEKLY, may I offer a suggestion? Couldn't the Scripture text for the Sunday school lesson be printed in the magazine? Often the magazine reaches folks who might read Scripture if it were printed, or who might have the magazine without a Bible.

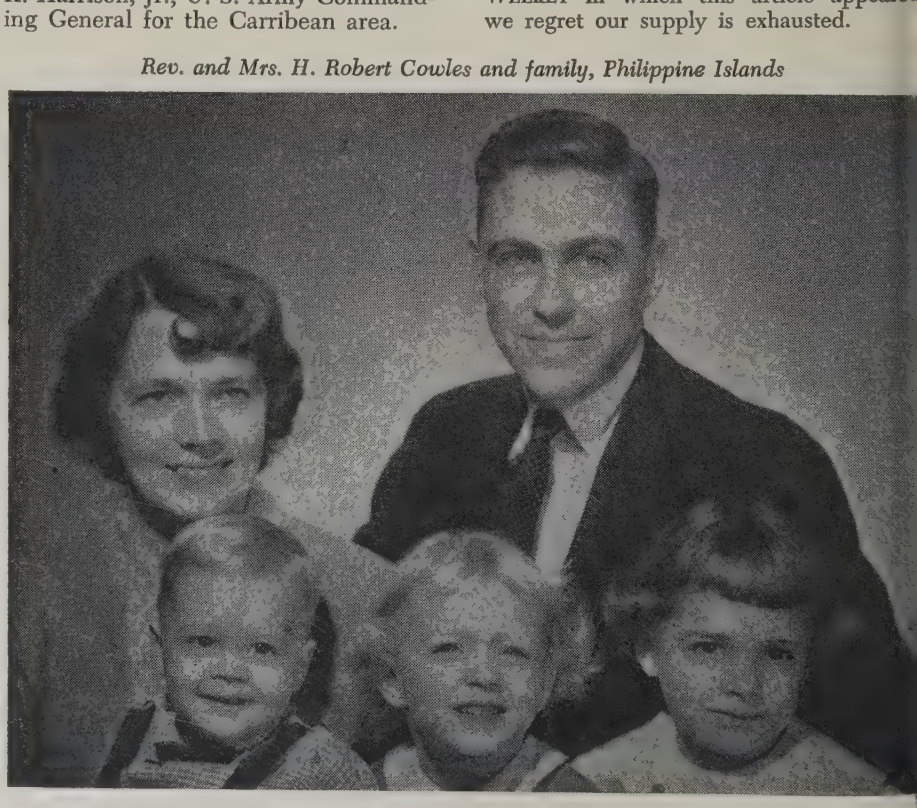
Another thing—if the lesson explanation could be a bit more "on our level," it might be useful. To use the words of the lesson for December 30 ("Helpful Hints"), "not the technical language of theology . . . but simplicity of language comprehensible by all"—that is what more of us could like and appreciate.

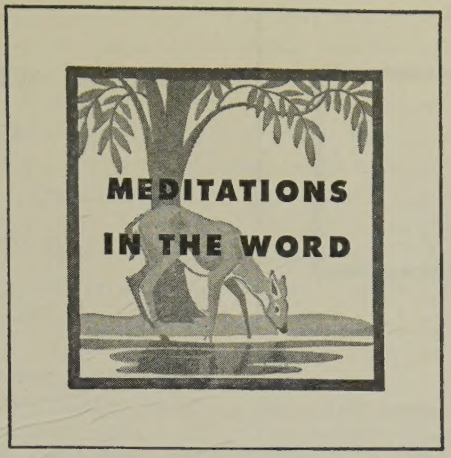
We are enjoying the series of articles by Joseph Larson (January 2-February 13) now. Also the healing item by Simpson (January 2). Sorry there is not more on healing.—MRS. RICHARD M. C. RIDER, *Salt Lake City, Utah.*

TV Article Has Wide Appeal

Numerous requests have come for copies of the article by Dr. O. J. Smith, "What Is Television Doing to Our Youth?" (January 16). Because of the large demand for extra copies of THE ALLIANCE WEEKLY in which this article appeared we regret our supply is exhausted.

Rev. and Mrs. H. Robert Cowles and family, Philippine Islands





Compiled by EDITH M. BEYERLE

Sunday

ADING—Proverbs 22:17-29.

XT—*"Seest thou a man diligent in his siness? he shall stand before kings; shall not stand before mean men"* erse 29).

There is no meaner vice in the world an laziness. More people are suffer- g from it than would be ready to n it. It is the cause of most of the ilures in secular life. God hates it d always blesses the diligent man. any are kept back from spiritual ogress by a spirit of indolence and willingness to put forth any real iritual effort. It is so much easier to content with things as they are d take it the easy way. One of our issionaries in Peking told me of a inese beggar for whom she got a od situation, but he kept it only two three days and then was back on e "Beggars' Bridge" once more. When e asked him why he had given up s job he said, "Well, the truth is, I n stand almost anything; I can bear be cold and hungry, to be beaten d kicked, to be poor and homeless, t I cannot stand to be tired." It is ue of spiritual, as well as natural ings, that "the hand of the diligent aketh rich."—A. B. SIMPSON.

ay for The Island World; Eastern, uth Pacific Districts, the Mexican ork.

Monday

ADING—Hebrews 11:32-40.

XT—*"Not accepting deliverance; that ey might obtain a better resurrec- on"* (verse 35).

Death is not the worst thing that n happen to us here. Jesus taught at we are not to fear those who can ll the body but who after that can o no more (Matt. 10:28). Faith sees l experiences of life in the light of e world to come. Death does not end l. It is but the vestibule through hich we enter into the vastness and e glory of God's tomorrow. The man ho lives for this world only is a puny, iserable soul. He, not the Christian, es a narrow and circumscribed life. he man who lives for eternity lives st in this world, and he lives in the orld to come (1 Tim. 4:8).—THE RETHREN MISSIONARY HERALD.

ay for India; Western Pennsylvania istrict.

Tuesday

EADING—2 Chronicles 32:20-30.

EXT—*"Guided them on every side"* verse 22).

See the completeness of Jehovah's idance! How seldom we feel that human counselor has seen our dif- culty from every point of view and ven guidance which will meet all ntingencies, and be right "on *every* de." But "his work is perfect" in this s in all other details. He will guide when ye turn to the right hand, *and* hen ye turn to the left." Perhaps we have gone about as Elymas did, "seeking some to lead him by the hand," putting confidence in earthly guides, and finding again and again that "it is not in man that walketh to direct his steps," and getting perplexed with one-sided counsels. Let us today put our confidence in God's every-sided guidance. "The *steps* of a good man are ordered by the Lord"; and what is less than a single step! Just realize this: every single little step of this coming day ordered by the Lord!—A. W.

Pray for Africa; Western, Western Canadian, Southeastern Districts.

Wednesday

READING—2 Corinthians 6:11-18.

TEXT—*"Come out from among them, and be ye separate"* (verse 17).

Holy, happy separation!
They alone are truly blest
Who from all besides retiring,
And Himself alone desiring
Find in "Jesus only" rest.

Jesus calls to separation,
And Himself hath led the way;
His own life the explanation,
His own life the illustration—
Who is ready to obey?

Blessed Jesus, make us willing,
Thus "without the camp" to go,
Unto Thee in glad subjection,
Unto Thee in Thy rejection,
Unto Thee from all below.
—LUCY A. BENNETT.

Pray for Indo-China, Thailand; Northeastern, Eastern and Central Canadian Districts.

Thursday

READING—Matthew 6:5-15.

TEXT—*"Thy will be done in earth, as it is in heaven"* (verse 10).

Nothing is done on this earth, nor in heaven, but by the will or by the permission of God; but men love that will only when it accords with their own desires. Let us love it and in loving it alone we make this earth a heaven. We will thank God for all, for ill becomes good when He gives it. We will murmur no more at the guiding of His providence; we will believe it wise. O God, what do I see in the sequence of the seasons, in the issues of life, if not Thy will which accomplishes all? May it also be fulfilled in me; may I love it, that it may sweeten all, and may I efface my own will that Thine may reign in me; for it is Thine to will and mine to obey.—FÉNELON.

Pray for South America; Southwestern, Pacific Northwest Districts.

Friday

READING—Genesis 13:1-9.

TEXT—*"And Abram went up out of Egypt . . . even to Bethel, . . . unto the place of the altar"* (verses 1, 3, 4).

Abram in going down into Egypt, even for a short period of time, had strayed from the altar and the vows he had taken at Bethel. Famine and a wavering faith had caused him to seek by human ingenuity to find the much-desired "green pastures." But backsliding from God's best brought only sin with it and trouble (12:13). Happily, however, he did not insist upon permanently making his own plans, but eventually returned to his former vows and to God. This ancient patriarch was only one of many of God's children who leave their "Bethel." Some, if not going down into "Egypt," venture so dangerously near its borders that a trip back to "Bethel" would be very wise. Where is the Christian's "Bethel"? It is that place where the soul made its lasting covenant with God to follow Christ, whatever the cost of inconvenience or suffering.—PAMEH.

Pray for China, Hong Kong; Northwestern, New England Districts.

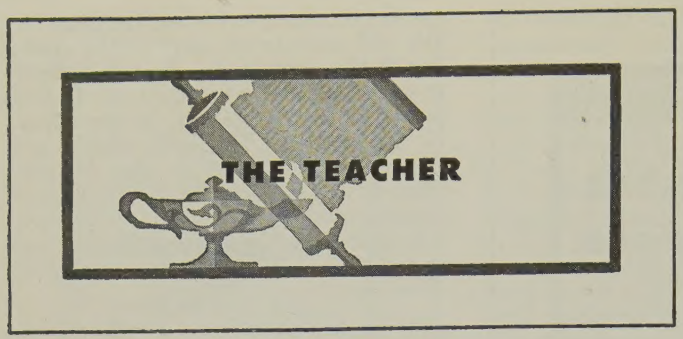
Saturday

READING—Ezekiel 18:23-32.

TEXT—*"Make you a new heart"* (verse 31).

The new heart of a saint of God was never yet attained at a bound. A new life of motive, disposition, intention, aim and end is not the growth of a day or a year. All this present life is allotted by God to His saints to make them a new heart. This inward work will fill up your whole life to its last moment—God, till that moment, working in you to will and to do, to rectify your motives and to protect and purify your ends to the last. Believe that, and the great work of your life is already half wrought. *Lord, I believe, help Thou my unbelief!* Believe nobly; believe magnificently. Believe with Christ the greatest Believer and the chiefest Saint. Believe that all your life is laid out and filled up—never for any earthly and temporal end, but always for a heavenly and an everlasting end.—ALEXANDER WHYTE.

Pray for Israel, Jordan, Syria; Central, South Atlantic Districts; Jewish Work.



By DON J. KENYON

SUNDAY SCHOOL LESSON—MARCH 3, 1957

Confessing Christ Today

Matthew 16:13-27

DEVOTIONAL READING—John 3:14-21

GOLDEN TEXT—*"But whom say ye that I am? . . . Thou art the Christ, the Son of the living God."*—MATTHEW 16:15, 16

BACKGROUND AND LESSON ORIENTATION

This lesson follows in chronological and verse order the incident of last week's lesson. Thus the same background material is applicable. It should be noted further, however, that as the enmity between Christ and the religious leaders increased, the comprehension of His person and His mission also increased in His disciples. As imperfect and carnal as the disciples were, their eyes were being opened by the Spirit to understand that which was given them. Although the great redemptive aspect of Christ's teaching did not break through and they still clung tenaciously to their own concept of the kingdom, it is nonetheless true that God was at work in them. This passage verifies the fact (16:17b). Other comprehensions would follow. Brainwashing takes time.

CONTEXTUAL CONSIDERATIONS

At this point in the sacred account the revelation of Christ takes on a distinctively redemptive nature (see 16:21 ff.). The same truth that was blinding the eyes of the leaders became the vital consideration in Christ's training of the Twelve. Although the revelation of Christ's suffering and death did not appeal to the disciples He continued pressing it home to them. Beyond this, He made it personal. It is not enough to testify to the identity of Christ; one must share with Christ the nature of His mission. This entails suffering. It is still as hard today to impress the followers of Christ that identity with Him implies this responsibility. This fact was never clear to them because it was never really believed. Suffering is something which must be experienced to take on meaning.

SIMPLIFIED OUTLINE

1. *The Great Confession*—Matthew 16:13-20.
2. *The Grave Mission*—Matthew 16:21-23.
3. *The Glorious Pathway*—Matthew 16:24-27.

KEY WORD ANALYSIS

"Peter took him"—*proslabomenos* (v. 22), from the preposition *pros*, meaning toward, and the verb *lambano*, meaning to receive. Thus there is every reason to believe that Peter did one of two very inadvisable things: He either embraced Christ warmly and rebuked Him for having such views about the future, thus "coddling His flesh"; or he took hold upon Him rather violently and tried to "shake some reason into Him" for thinking that such would be the end of His struggle against His enemies. One can see why Christ gave a drastic rebuke. He was resisting the suggestion to pamper the flesh or to yield to Peter's suggestion that such would not be the case. God had ordained it.

COMMENTARY ON THE PRINTED TEXT

1. *The Great Confession* (Matt. 16:13-20).

The question posed by Jesus on this occasion would have been prideful from any other. Many times men want to know how they are getting on in the eyes of their fellows. Christ knew as well as they what was being said about Him. In the framework of these lesser views as to His identity He was anxious to get the confession of His own followers.

For Peter to make such a declaration had amazing implications. He and the others had been taught from babyhood that God was one and that they should worship Him only with a whole heart. Such an admission on the part of Peter could never have been the result of his own deductions. Fear, prejudice, blindness would all have prevented it.

Thus Christ's analysis of the source of this confession is not to be taken lightly. God had been working in the heart and mind of Peter. This was a divine revelation to him and the others. The persistent claim of Peter's supremacy in the church can never be grounded in Matthew 16:18. The rock was not Peter's person. Peter would have destroyed the very foundation of the Church by thwarting the Lord from going to the cross (v. 22) had he been left to his own ends. Upon men like Peter who have fully confessed Christ in their imperfect and inadequate knowledge, Christ Himself has set about to build His enduring Church.

2. *The Grave Mission* (Matt. 16:21-23).

It was immediately after this great confession, while the implication of it was fresh in the minds of the men who heard it and shared its meaning, that Christ began His revelation of His grave mission. Suffering, death, resurrection—these were strange words to the disciples. They were words that conveyed too little meaning.

Suffering is a concept that has no meaning to the person who has not experienced it. Death is a vague term discussed quite philosophically. Resurrection to them was a term far more vague. To Peter the whole revelation spelled out tragedy. It was a blow to his personal plans for the kingdom. His rebuke is probably two parts selfish and one part concern for Christ. The flesh can play strange tricks on our sense of indignation. Jesus' rebuke clearly revealed Peter's true motive.

3. *The Glorious Pathway* (Matt. 16:24-27).

Again it was in the context of these very happenings that Jesus presented the principles which led to the path of glory. The soft, fleshly, worldly pattern of life can be a snare and a delusion. Christ used such terms as self-denial, cross-bearing, obedience.

Rome and Greece knew little of discipline of spirit. Judaism had grown soft and turned bitter. These men had to understand that saving oneself might issue in great loss. It was losing oneself that brought eternal glory. In fact a man could gain everything in the world and still be a loser in eternity. There will be a judgment. The glorious pathway that costs the most yields the most in eternity.

HELPFUL HINTS FOR LESSON PREPARATION

This lesson should be presented in three movements. The confession of Christ always leads to fresh revelation. This revelation always leads away from self and personal gain. Just as it was to cost Christ His life, it will cost us our whole lives to follow Him. Do not fail to relate these paragraphs (v. 20 to v. 21 ff. by "from that time forth"; v. 23 to v. 24 by "then said Jesus").

My New World Is East

(Continued from page 10)

eated nonchalantly atop a leisurely-
ioving water buffalo, seemingly un-
oncerned and unimpressed by late
iodel automobiles that went whiz-
ing by.

With the first glimmer of daylight,
fe is astir here in the tropics. After
xperiencing the radiance and fresh-
ess of these dawnings I can under-
tand the reason for early rising. One
iorning my attention was drawn
o a lone figure—a little old woman.
Vearing native dress and a heavy
carf about her head, she trudged
hoeless along. Not her apparel, but
ie load she carried attracted my
ttention. On her back was a basket,
ie contents of which I did not see.

It was held in place and supported by a cloth band which circled her forehead. With stooped shoulders and a strained expression on her face, she plodded her weary way, mopping away the perspiration. Whence she came and whither she went I knew not. As I watched her go, my mind recalled the words of Christ, "My yoke is easy, and my burden is light."

The acceptance of Western influence in a material and social way is general. I question what spiritual influence has been felt here. How much prayer, time, labor, sacrifice and money have been expended in lifting the load of sin from these darkened hearts through the gospel of Jesus Christ?

Indeed, impressions made upon me by this "new" world in my first contacts with it are bound to be lasting ones. Etched most deeply upon my heart is the vision of "multitudes in the valley of decision" and the knowledge that "the day of the Lord is near."

An Alliance Weekly *subscription for a friend may tap new missionary resources.*

Local Conventions

★ ★ ★ ★

Convening February 24–March 3

t missionary convention time Christians rop the microscope with which they have een examining their own difficulties and ike up the telescope of compassionate ision through which they can perceive ie needs of others.

outheastern District
t. Myers, Fla. ...February 25–March 3

outhwestern District
ort Arthur, Tex. .....February 24-26
enterville, La. (Calvary Bible Church) February 27–March 1
(Patterson Extension) ..... February 27–March 1
ulsa, Okla. .....February 24–March 3

entral District
ouisville, Ky. (Gospel Tabernacle) .February 25–March 3
(People's Gospel Tabernacle) ..... February 25–March 3
lelvindale, Mich. .February 25–March 3
earborn, Mich. ..February 25–March 3
renton, Mich. .....March 3
leveland, Ohio
(West Side) ...February 25–March 3
(West Side No. 2) ..... February 28–March 1
winsburg, Ohio .....February 27

outh Pacific District
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anta Barbara, Calif. ..... February 26–March 3
anta Rosa, Calif. ..February 24–March 3
loverdale, Calif. February 26–March 3
etaluma, Calif. ..February 26–March 3

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amloops, B. C. ..February 25–March 1
rail, B. C. .....February 25–March 3

astern and Central Canadian District
Vheatley, Ont. .....February 24-27
ssex, Ont. .....February 24-27
arnia, Ont. .....February 28–March 3

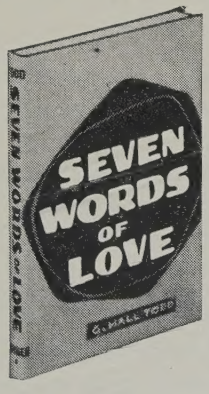
The Lost Soul

(Continued from page 6)

There are some things only the Holy Spirit can do. This is not known any longer in our days of plush living and razzle-dazzle evangelism. Only the Holy Ghost can make the heart of man feel as God feels about lost souls. The classroom won't do it; missionary conferences help but little. But the Holy Spirit can do it when He is allowed to have His way in the heart.

If Christ spent His postresurrection days trying to make His disciples see their responsibility to the heathen why do we become tied up with a lesser ministry? If we will permit the Holy Spirit to put the concern for lost souls in our hearts, "all these things shall be added" unto us. "All things" includes the deeper life, a closer walk, a vibrant church and a passion to see the King return. ◆ ◆ ◆

In the day of prosperity we have many refuges to resort to; in the day of adversity, only One.—Horatious Bonar.



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HARRINGTON—THREE LIONS

India's roads are full of these heavy-wheeled bullock carts

Salvation That Wins

HINDU leaders in the village of Hatgav, India, became so alarmed over the number being converted to Christianity that they protested to the police. Nothing like this had ever happened there before. Missionaries and Indian evangelists had spoken in Hatgav, visiting the village repeatedly without any interest being shown by the people. Generally there was only one explanation for this sudden change, they said: the Christian teachers must be using some kind of pressure to force people to accept their doctrines.

The twelve new believers had another explanation. To make clear to their fellow villagers that this was no proselytism but an experience of life in Christ, they insisted on being baptized publicly. A large group of Christians from Murtazapur helped make an impressive affair of the procession through the streets leading to the river. In the presence of the crowd which gathered, each convert confessed Christ as his Saviour. After the baptismal service young children of the new Christians were dedicated to the Lord.

Then Baban, a leader among the Mabars, low caste people, stood to declare his intention of giving four acres of his land to the Lord. Crops harvested this year are also to be included in the offering. It was this man who had been first to show an interest in the gospel. He had been awakened by contact with an evangelist and some Christian relatives. He attended the Alliance camp meeting, accompanied by several others from the village. At their request three teachers went to Hatgav, staying two months, and one of them remained longer.

The Lord is adding others to the church there. Three converts were baptized soon after the first group and five more were baptized at Christmas time. Not only in their own village do these Christians bear witness but they rejoice in opportunities to visit other villages, declaring what Christ has done. The example of this new church is having a pronounced effect throughout the field where other churches are beginning to take definite steps toward self-support. Years of faithful sowing in what seemed to be barren soil is yielding a worthy harvest to the Lord.

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